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The Bombay Guardian.

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WEEKLY REVIEW.

—The Coroner's jury having returned an open verdict in the matter of the DeGa tragedy, Mr. Michael DeGa has been set at liberty. Last Saturday the public were startled by information of a plot to poison two other members of the DeGa family. Mr. Pestonjee Dinshaw, Solicitor of the High Court, is, according to the published evidence, the principal mover in the plot. He was under obligation to restore some property, at present in his hands and those of one Anne Pennell, and the death of the DeGas would relieve him, it is supposed, of the necessity of doing so. But the most remarkable thing about these revelations is the facility with which a Native who has money can get somebody to undertake to put out of the way those whose death is desired. Mr. Pestonjee and his companion Mr. Sacaram Raghoba were introduced by a Borah, a broker, as a mere matter of business, to a *fakir* that should answer their purpose. Without any hesitation this *fakir* agreed to despatch the two victims mentioned to him, by sorcery *or something else*. Here then we are introduced to what seems to be an institution in Native society, a class of persons professionally engaged in injuring, or if need be destroying, by means of sorcery, parties against whom their employers have some spite. We know that it was so in Ancient Rome. We also know that it is a common thing with Natives of this country, to attribute domestic trouble to the influence of *jadoo*, sorcery. The progress of these investigations will be watched with great interest.

—The Bishop of Bombay is putting to a severe test the fidelity of some of his flock. A contemporary says :

"He has expressed his opinion that performing in plays, whether for benevolent purposes or social amusement, is inconsistent with assisting in the services of the Church, and two of our local amateurs have been compelled by him to choose between the Dramatic Society and the taking part as laymen in the services of their respective churches."

It is not that he regards theatrical performances of the sort mentioned as inconsistent with membership in Christ's church; the evil that he deprecates relates to the conduct of those who 'assist in the services of the church,' those for instance who belong to the choir. The idea seems to be that special sanctity belongs to the ordained ministry, a lower degree of sanctity to those of the laity who take part in church services, but scarcely any to mere private Christians. But the epistles of the New Testament are all addressed to saints; all believers are declared to be holy; they are a holy nation, a peculiar people, a royal priesthood; and we fail to find any countenance for a judgment that would make a distinction like that which is implied in the above decision. We do not think that amateur theatrical performances are likely to be favourable to the sort of influence which Christ's disciples are required to exert in the world. One of the gentlemen above mentioned is, we believe, the same who was lately proposing that the Indo-British Institution should be aided by a Ball in the Town Hall. This is a felicitous idea; to have a jolly time, to spend the night in dancing and champagne-drinking and all that goes to make up the enrapturing frivolity of a Ball, and to have at the same time the consolation of knowing that you are helping the poor orphans to get the necessaries of life and the best religious instruction. Perhaps however we are not taking the right view of the encyclical which is now under notice. It may be that the Revival which we have been enjoying this year in Bombay, has at last reached the Cathedral, and that this is just the first expression of it, the entering wedge : and that if success attend this effort of the chief Pastor, he will proceed further and deal with the inconsistencies of church members generally.

—We regret to observe that the *Christian Intelligencer*, a monthly magazine published in Calcutta, is to be discontinued. The difficulty is not financial, but literary. The Editor says :

"There is, indeed little inducement to write for magazines in India. The English periodicals discuss almost all questions of importance in a far more efficient manner than is generally possible here, and a dulness of brain, attributable, of course, to the climate alone, increasingly affects residents in this country. Nevertheless, it is far from our intention to excuse the very many who ought to have helped, not us, but our patient readers. They have, we think, let go too carelessly an important opportunity for good, and undervalued their own power and gift of usefulness. And, having regard to the special province of the *Christian Intelligencer*, we still more seriously regret that its voice should be silenced through a fatal apathy, and that the only exponent in our diocese of what we believe to be the true Church of England principles should be set aside in times like these, when the Church is so unhappily misrepresented, to the grievous hurt of many souls."

—Another reinforcement for the Methodist Episcopal Mission in N. India, has arrived in Bombay from America, consisting of Rev. Messrs. Brown, Badley and Cherrington, with their wives, and Misses Pultz and Blackmer. Mr. Brown is returning from a visit to America. By the same vessel (Str. *Arabia*, only 24 days from Genoa) arrived Rev. Mr. Baierlein, for the Lutheran Mission in S. India. Also, Rev. Dr. Warren, of the Am. Presb. Mission in N. India. Dr. Warren was formerly many years (1839-55) in the country.

—We have the pleasure to acknowledge receipt of the "*Times of India* Calendar and Directory, abridged edition, for 1873." This is rather a portly volume for an abridged work, and contains a great variety of information under the head of the Calendar for 1873, numerous Reference tables embracing Governors-General and Buggywallahs, the Bombay Postal Directory, and a General Directory, containing a list of Municipal Electors, European, Indo-Briton, Portuguese and Parsee inhabitants of Bombay and the Mofussil. The book is very handsomely printed, and makes its appearance in very good season.

—Since writing the above notice we have received a copy of the *Indian Statesman's* Manual and Calendar for 1873. It is smaller than the one above noticed, though we have no doubt it will meet the requirements of many. It is very neatly got up.

—Out of about 900 candidates for Matriculation at the Bombay University examination this year, only about 500 were plucked. This is encouraging.

Dr. Murdoch has printed a pamphlet on the Idolatrous and Immoral Teaching of some Government and University Text-Books in India. Much of what is contained in this appeared in a Letter addressed to Lord Napier, late Governor of Madras. It is printed for special circulation only, on account of the character of many of the extracts. This is rather an appalling fact. The books which Government puts into the hands of the young in this country, as means of education, contain passages too indecent to be published in English. Passages teaching idolatry, pantheism, Mohammadism, fatalism, transmigration, suttee, and suicide, are also found in these Government School-books. The following quotation from this pamphlet may be safely made :

The mischief is when Directors of Public Instruction put into the hands of boys in the *school* classes books containing the direct inculcation of idolatry. In proof of this several quotations have been given. The last Report of the Acting Director of Public Instruction, Madras, contains the following :—

"Dr. Murdoch asserts that our pupils are taught to pray to Ganesa and to worship Siva and Vishnu, because Ganesa is invoked and Siva and Vishnu are treated as gods in the Hindu poems read by them. A poem written by a Hindu must necessarily contain allusions to Hindu mythology, and I am unable to see any essential difference between the passages quoted by Dr. Murdoch and such lines as

'Vos o clarissima mundi
Lumina, labentem cælo quæ ducitis annum,
Liber et alma Ceres,
Æneadum genitrix, hominum divumque voluptas,
Alma Venus.'

"Christian parents do not feel that they are recognizing the divinity of Bacchus, Ceres, and Venus when they put Virgil and Lucretius into the hands of their sons."

The Acting Director is "unable to see any essential difference" between the two cases. There is an "essential difference" between a *living* lion and a *dead* one. An English parent would not object to his son going into a den of lions provided they were only *stuffed!* It would make an "essential difference" if the animals were *alive*. The shrines of Bacchus and Ceres have been deserted for a millennium and a half; Ganesa and Vishnu are gods which at the present moment have a hundred and fifty millions of worshippers.

The late Professor Monier Williams thus brought out the difference :—

"Much as the Homeric poems are still admired,

no one in any part of the world now dreams of placing the slightest faith in their legends, so as to connect them with religious opinions and practices. But the wildest mythological inventions of the Indian epics are still closely interwoven with *present* faith. In fact, the capacity of an uneducated Hindu for believing the grossest absurdities, and accepting the most monstrous fictions as realities, is apparently unlimited." *

But the "essential difference" is more fully shown by Dr. Duff in his Letter to Lord Auckland:—

"In Britain both teachers and taught know and acknowledge that the religion of Saturn and Jupiter is not only a false, but a dead religion, wholly divested of the influence which it once exerted over the European mind; and that the writings which unfold its doctrines and its practices are possessed of no divine authority. In India the religion of Brahma is still a *living* religion, fraught with malignant energy, and operating with undisputed sway on the understanding and the consciences of millions. There, too, the classics that are its repositories are studied, not as mere literary productions, but as *divine scriptures*; works that either issued directly from the mouth of Brahma at the time of the creation, or were subsequently written under divine inspiration of some kind. Everything contained in them is regarded as sacred truth, everything enjoined in them as sacred law, having the stamp and signature of divinity. And, to make assurance doubly sure, they have been taught and expounded in the Government institutions to heathen youth by Brahman or heathen priests; whose duty and profession and interest it is to maintain their authority as imperative and supreme in science, law, morals, and religion. In circumstances so absolutely diverse, does it not seem to savour of something like impertinence to say that the study of the Greek and Roman classics in Great Britain bears any analogy to the study of the Indian classics in seminaries established along the banks of the Ganges?" p. 17.

* Indian Epic Poetry, p. 50.

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THE GREATLY CUMBERED!

A LIST has appeared of about 150 persons each of whom lost (during the last ten years) in the twinkling of an eye, personal property of the value of a quarter of a million sterling at least, in some instances, of the value of two or three millions. The year, month and day are given in connection with each name, showing when it was that these enormous fortunes passed irrevocably out of the hands of those who had possessed them. What aggravated the matter was that each of these unhappy persons knew beforehand that he was to lose the whole of his fortune, only he was unable to tell on what day exactly it would slip out of his fingers. We speak of them as unhappy not because we profess to know anything about the characters of the parties named, but because it is the custom to speak thus of those who sustain great losses. If a man's property is burnt up or wrecked or lost in a bank, it is mentioned as matter of commiseration. If a man is carrying a heavy bag and knows that he is certain to lose it before he can cross a certain river, he will generally refuse to have anything to do with it. Why exhaust himself with a burden, for nothing? Though it should be a bag of gold, it would seem reasonable to decline being burdened with it, rather than go forward with a conviction that it will be lost sooner or later. In a world like this, where a man of property is surrounded by multitudes who are eager to relieve him of his wealth, it requires no little vigilance and painstaking and anxious thought, to know how to keep the property safe from one day to another; in fact the owners find that they must give more attention to this thing than to all other matters; they are deprived of that leisure and freedom which are necessary to enjoy many of the blessings and solaces of life. On the whole their lot seems to be a sad one; condemned to pass their days with more or less of carking care and mental toil, to guard a treasure that they are sure at last, in some unknown hour, to lose utterly and for ever. Were they condemned to this by some irresistible power, how loud would be their lamentations. Nor would it comfort them to know that the burdens they are to lose, will be borne for a while by their children, and then be suddenly lost by them.

The published list professes to give the amount of personal property possessed by certain persons at the time of their death; but that simply means that it all passed away from them, irrecoverably, every jot and tittle, at that time. Mr. G. L. lost three millions sterling of personal property, September 9, 1871. This is a very large amount to lose, especially if one has been taxing his energies all the best of his life to accumulate it and to keep it. A man does not like to lose £1000 even; but to lose millions and be reduced to absolute beggary so far as relates to this world, this is awful, if we attach the same value to money that people usually do.

During the last year we have known a greater number of persons than are included in the list above referred to, who have come into great fortunes with the assurance that if they will pursue certain easily followed instructions they shall never lose them. By faith in Christ they became joint-heirs with Christ of an inheritance incorruptible, undefiled and that fadeth not away. Weighed against this treasure all the wealth of this world is as the mere dust of the balance. They have the blissful assurance that their wealth is secure to them beyond the possibility of loss, while they pursue the path which is indicated to them; as they go on they shall become better and better acquainted with the immensity of their portion. Naturally, they have a contentment and a peace that the predestined losers have no conception of. At the river on whose bank these others are to lose their all, they come into fuller and more glorious realization of the riches of their inheritance. Gold tried in the fire, indestructible, is theirs: eye hath not seen, nor ear heard, nor heart conceived, the things which God hath prepared for them that love him.

T., the home correspondent of the *Friend of India*, says: "About 2,500 persons in England possess incomes exceeding £20,000 a year, while the number receiving more than £5,000 is at least five times as great." This is distressing in the extreme. More than 12,000 persons burdened with the responsibility of guarding from an envious world treasures that they have all got to lose some day, be parted from for ever. They are free to use them, if they choose; but man's real needs are so few. We are told that some of these poor people are at their wits' end to know what to do with even that amount which they are willing to part with.

"They are building, for instance, in a very grand fashion. The Marquis of Westminster writes to *The Times* to say he has *not* spent £22,000 on a ceiling, but still it is true that his father spent £500,000 on Eaton Abbey, and that he is spending £300,000 more on reconstructing it. One millionaire the other day pulled his house down, and rebuilt it at a cost of £38,000, because the dining-room was cramped. Another spends £80,000 in fitting up his London residence. A third lays out £50,000 on a lake. A fourth is a collector of sapphires. A fifth has property in majolica which a century ago would have been a very great fortune. All buy pictures, china, and furniture, which on the whole are well chosen, and almost all are rebuilding their cottages and farm-houses."

Some are pulling down their barns and building greater. £38,000 that you may have a dining-room, and yet you do not know what persons will dine there. We get a glimpse in the Bible of a rich man who fared sumptuously every day in a certain dining-room for a number of days, and then took his departure to a very different apartment where he was to dwell for ever.

It is not, as some may think, cynicism that leads us to write thus. It is anything but that. We have not a particle of envy with reference to the fortunes mentioned. We should regard it as a real burden to have to look after one of those fortunes. We sincerely compassionate those who have been educated by the world to occupy themselves chiefly with wealth that is certain some day to slip out of their hands, while the true wealth of eternity is neglected. And from the bottom of our heart we congratulate those who have obtained (because they have been willing to accept) the pearl of great price.

THE "HINDU REFORMER" ON CHRISTIANITY.

We have been much interested in an article that appears in the last number of the *Hindu Reformer*, entitled "India in search of Providence." In this article our contemporary addresses himself specially to us and to Professor Seelye, and undertakes to point out to us what the grand difficulty is in the way of the reception of Christianity by the Hindus. We are very thankful to the *Reformer* for his kind and courteous language, and for his endeavour to make us acquainted with the reason or reasons why the Hindus cannot embrace Christianity. The *Hindu Reformer* says:

"We have read the *New Testament*, and we have a glimpse of what is contained in the Old. We have heard the Rev. Mr. Taylor in meetings for prayer, the confessions of other Christians in public assemblies; we have heard sermons preached in the Church, and we have heard the lectures of Professor Seelye in Bombay. Yet with all this we have in our mind's eye the cause which retards the growth of Christianity in India, and which we are about to explain in this article. We entreat the *Bombay Guardian* and Professor Seelye to attend to our observations on a subject on which we are as much interested as any man in the world. We hope and trust that should a reply be given to us, the subject might be argued from the same simple and common-sense point from which we shall treat it, and that a number of mere words might not obscure the real sense. We shall endeavour to meet the *Bombay Guardian* and Dr. Seelye on their own ground, with mind and heart capable of receiving and feeling the truth. We hope that the *Bombay Guardian* will not say, as once he did, that Young India does not embrace Christianity because Young India knows not *what* it is; and our purpose is to show that there is a real cause, a really burning cause, which prevents that sweet and loving embrace between the Hindu breast and the Bible, on which the Christians enlarge so much."

Our contemporary then proceeds to state the reason why Hindus cannot become Christians.

"Why does not India become Christian? Christianity is a religion, and India does *not* become Christian because it requires a great stretch of imagination to understand it as *it* is described by Professor Seelye and the Christian missionaries. But then a question arises. Why does it require

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for us a stretch of imagination to understand what it is. Men of Europe do not require any stretch of imagination to know what it is. Macaulay believed in Christianity, yet his intellect was not servile, and he would have abandoned its teaching had he been convinced of its emptiness. John Bright has great faith in it, yet there is no more independent and bold thinker in England than he is. Coleridge was in the prime of life an atheist, but he died a devout Christian. Schelling acknowledged the mastery of this religion. Neander refuted Dr. Strauss, who with all his energy and philosophic subtlety at last failed to prove that Christianity was a myth. How is it that men of soaring intellect, men of independent thought, the very reverse of servile, how is it that they acknowledge the truths of Christianity, while the natives of India resolutely set their face against it? The religion which could satisfy the cravings of Luther, of Addison, of Gladstone, of Macaulay, must be possessed of wonderful power over the minds of human beings. Why is the same influence not exercised on the minds of natives of India? The answer is that these men were born *in* their religion, and that they did not cast off any religion in order to embrace Christianity. We are in a different position. We are already born *in* a religion. Some of us are born in Hinduism, some in Mahomedanism, some in Zoroastrianism. If the same Luther who reformed the Christian Church had been born a Parsee, we think he could never have renounced Zoroaster, and he would have lived as bold and pious in Bombay as he lived in his monastery, and would have made violent speeches in the meetings of the Bench of Justices with turban on his head. If Neander, the celebrated historian of the Christian Church, had been born a Mahomedan, he would have defended the religion of Mahomet with no less ardour than he defended Christianity from the attacks of Dr. Strauss's philosophical genius. This is a point to which we urge attention. But there is another point to be noticed. The natives of India do not say that Christianity is bad; on the other hand, they say that it is noble and good. But the natives also say that it is not the only religion that is of divine origin; that the Christians are mistaken in saying that it is so; and that while you say that men like Luther have accepted it, you must remember that Luther was not a Hindu, who renounced his Hinduism and acknowledged *Christianity.*"

The Hindu is born in Hinduism and therefore cannot be anything but a Hindu. Now is it a fact that the Hindu is born in Hinduism? Does his religion come to him with his birth? Does the Hindu child of 4, 5, or 6 years know anything about Hinduism? No man can strictly be said to have been born in any religion. A child of Brahmins left in early years an orphan and brought up by a Mussalman will be a Mussalman. Our contemporary will perhaps explain himself thus: Our religious belief is determined by the instruction we receive in early years, and by the views entertained by our fathers and forefathers. As a matter of fact it is very much so. The child of the Thug was brought up to believe that the best service he could render to Bhawani was to kill as many innocent travellers as he could. All over the world we find this disposition to receive as divine, the religion professed and practised by one's parents. But is this an inviolable law? If it had been, no religion would ever have been propagated from one people to another, from one land to another. In fact no one would ever have attempted such a thing. An inviolable law speaks for itself, and the futility of attempting to go against it, is soon evident. Yet we find that religions have been propagated from land to land. Our contemporary says that Christianity is the religion of Europe. Well, it is so nominally. But how came it to be the religion of Europe? Was it always that? When the command to preach the Gospel among all nations was given by Christ to his disciples, Palestine was surrounded on every side by countries in which very opposite systems of religion prevailed. There is no greater contrariety between Christianity and Hinduism, than there was between Christianity and the religions of Greece, Rome, Egypt, Assyria, Persia, Carthage, Spain, Germany, Gaul, Scandinavia and Britain. In all these lands it was death to teach anything opposed to the existing religions, as was abundantly made manifest when the preachers of the Gospel in all these countries were compelled to seal their faith with their blood. Christianity was planted in all these countries in the face of the mighty obstacles referred to by the *Hindu Reformer*, made its way from heart to heart by the force of conviction, and at length supplanted all mere hereditary religions existing in those countries. Evidently then, this is not an inviolable law, this supposed necessity of following the faith of our parents. We ask in the second place, is it a divine law? an ordinance of God that man is under obligation to observe? Hindus profess to think so. They say that the greatest sin of all, is to leave one's ancestral religion. If they are right, we are brought to the conclusion that God gave divine wisdom to the first ancestors of a people, to be handed down from generation to generation, and that every one of the forty generations that may have passed away, has been thoroughly faithful to its trust. But the sacred books of the Hindus contain descriptions of the earth and of the heavenly bodies and of natural operations that are completely at variance with the facts of the case; and educated Hindus recognize the falsity of these descriptions. If God has decreed that all men are under a sacred obligation to follow the religion of their forefathers, then three things are demonstrated, viz., 1st, all religions are from God; 2nd, no religion can possibly propagate itself outside of the lines of descent; 3rd, no religion can possibly be altered in the course of transmission. But these three points are all disproved by manifest facts, patent to every body. The *Hindu Reformer* itself comes forward with testimony to show that nations can and sometimes ought to change their religious views. It objects to two doctrines of Christianity, the Divinity of Christ and his Resurrection from the dead. It says:

"The educated natives admire the life and character of Jesus, but they do not believe him to be God who came in the form of man on earth, and suffered himself to be insulted and injured by wretched mortals. We think it is a great mistake to mix up the character of both God and man. We entreat the missionaries to throw away this doctrine, which does their religion no good, and which is the great stumbling-block in the way of civilization in India. It is something to which human judgment cannot give its sanction, and Christianity ought to be preached without the story of the resurrection."

Our contemporary entreats us to make a very radical alteration in Christianity, and holds out to us a hope that Hindus will accept of it thus modified. It appears then that there is no absolute necessity for our following the religion of our ancestors. Our contemporary seems to recognize, with us, that man has a faculty of judging which is available not only for things of this life, but even for matters of religion. He seems to admit that there is with every man a right of private judgment; we are, as the Scripture puts it, to prove all things and hold fast that which is good. Now this completely disposes of the dogma that we are to abide in the religion in which we were born, *i. e.* in the religion of our forefathers.

We have not space at present, but hope next week to notice the remarks of our contemporary regarding the Resurrection of Christ.

WHAT IS TRUTH?

Not the very image. (Heb. x. 1.) It is not claimed that the intimations of the new dispensation given under the old, were in unmistakeably exact correspondence with their fulfilment; such exactness of delineation would have been prejudicial to the existing dispensation, and tended to make men slack in their obedience. They would have overlooked the present in their eagerness for the future. In like manner men may get so absorbed in unfulfilled prophecy at the present day, as to lose sight of the present claims of God's word upon their obedience. The men to whom the pounds were given would have missed their mark if they had spent a good deal of their time in making fancy sketches of the cities they expected to govern. It was enough to give an occasional glance at the matter, so as to be encouraged to labour.

No more conscious of sins. (2.) This explains the word 'perfect' in the previous verse.

And every priest standeth daily. (11.) There are a good many thus standing daily at altars of their own, offering sacrifices, just as though the people of God were not already sanctified through the offering of the great High Priest.

Full assurance of faith. (22.) In that full assurance which faith in the all-sufficiency of Christ's blood gives. The question of our own fitness does not enter in; if our faith is diminished by the consciousness of our unworthiness, then it is not faith in Christ but faith in ourselves. We must go down the hill of self before we can mount the hill of Christ; faith in self must be utterly destroyed that faith in Christ may be developed; we need to know a great deal more of our own sinfulness that self may be bankrupt, and that we may look to Christ. Then the measure of our faith will be determined by the fitness of Christ. Is he all-worthy? is his blood sufficient? Is the Father well pleased with him? Then let us draw nigh with a true heart, truly desiring what we profess to seek, the favour of God and deliverance from all sin.

Having our hearts sprinkled from an evil conscience. (22.) That is, receiving Christ for all the needs of our soul; receiving in him pardon for all past sins, and relying on him for the means of overcoming temptation and evil tendency.

Our bodies washed with pure water. (22.) Let us cleanse ourselves from all filthiness of the flesh and spirit. See 1 Peter iii. 21.

If we sin wilfully. (26.) A man may break some law of the state without knowing that there is such a law; his ignorance will not act as a bar to punishment; the state considers that all citizens, nay even strangers, are under obligation to know the laws of the land. So the Christian may do what is contrary to the Lord's will without knowing it; but he is held to be under obligation to know his Master's will. There is a distinction however, and our Lord himself recognizes it. To sin wilfully is to do that which we know at the time to be contrary to the Lord's will; this is manifest disloyalty, and very different from a case in which a man does wrong believing it to be right, through defective instruction or inadvertence.

Knowledge of the truth. (26.) This includes knowledge of the particular duty that is transgressed.

No more sacrifice. (26.) Thus a man may forfeit Christ, and it shall be to him as though there were no Christ, no Gospel.

Counted the blood of the covenant wherewith he was sanctified, an unholy thing. (29.) How did he do this? By making light of the commands of Christ and living in self-indulgence while he professed to be Christ's. There is a covenant between Christ and the believer; the former covenants to save, the latter to be directed by Christ. A man shows his respect for the covenant, by his solicitude to fulfil his part in it. If he treats it as a matter of so little consequence that he may substitute his own will for that of Christ—as very many even of those who approach the Lord's table, are doing—he treats it as a profane or common thing, and crucifies to himself the Son of God afresh.

Ye had compassion of me in my bonds. (34.) Ye sympathized with me when I was a prisoner. If it is Paul that is speaking, this would doubtless refer to his two years' imprisonment in Palestine, before he sailed for Italy.

Knowing. (34.) It is this that enables us to lose without regret our earthly property; not

dreaming, fancying or hoping, but knowing that we have in heaven imperishable wealth.

Ye have need of patience that, after ye have done the will of God, ye might receive the promise. (36.) This is a somewhat singular statement. Even after we have done the will of God, done all that we know of, there may yet be a trial of patience. This is that we may learn that we have no claim upon God; his gifts are all of grace; after we have done all, we are unprofitable servants.

By it, he being dead yet speaketh. (xi. 4.) Referring to the voice of his blood that cried to God from the ground, and obtains testimony from God. It was because of his faith that judgment thus descended upon his persecutors. This faith still speaks to men, testifying that even death cannot separate the believer from God. Human reasoning would have argued that if the offering of Abel was pleasing to God, he would preserve him from his brother; but from the very beginning of the world, God has been pleased to confound human reasoning.

Must believe that he is. (6.) Not merely that there is a God, but that the true God is; that God is what He is.

Things not seen. (7.) *Not knowing whither.* (8.) Here was scope for faith.

Looked for a city. (10.) Not for Jerusalem, but for the new Jerusalem. The city built by God is a city with indestructible foundations.

As good as dead. (12.) Man's physiology is utterly at fault here. A great nation numbering in its successive generations, many hundred millions, is made to spring from one who was physically incapable, dead as regards reproducing power. It is when sight and reason have pronounced the door shut, that faith comes in and wins her victories.

He hath prepared for them a city. (16.) A city is not merely a place to dwell in; the citizens constitute the city; the city desired by God's believing people, is an immense harvest of souls, united in love, led each and all by the Spirit of God, ruled by the Lamb, glorified by the manifestation of God among them.

Accounting that God was able to raise him up. (19.) How ignoble the conceptions of those who call in the aid of Syrian superstition to explain the conduct of Abraham! Abraham had a promise and he never for a moment parted with it; it was this that enabled him to climb Mount Moriah; he knew assuredly that Isaac must live, that death could not possibly have dominion over him; this unwavering faith it was, and not the mere act of obedience, this only as expresssion of that, that obtained for him the great reward.

CORRESPONDENCE.

[We have been requested to print the following letter addressed to the Editor of another journal, who, in declining it, expressed his willingness that it should appear in our columns. We do not wish to be understood as inviting discussion on the subject it treats of.—*Ed. B. G.*]

To the Editor of the "Indian Statesman."

SIR,—In determining the question of the eternity of punishment upon the supposition that it is an open one—*a supposition* for which, however, to my mind there can be no room, inasmuch as the question is one of fact, namely, has God spoken clearly upon the subject or not?—three points, it seems to me, deserve the attentive consideration of all men, especially of Christians. 1st. The character of God as revealed by Himself—a character in which all the attributes of perfection, such as holiness, truth, justice, mercy, wisdom, knowledge, power, and love, are so blended into an harmonious whole, that one attribute cannot be manifested at the expense of the others without violence being done to the perfectness of his Godhead. 2nd. The *fact* of an accomplished atonement viewed in relation to God's character, and in its bearing upon the doctrine of the immortality of the soul—a doctrine accepted by the vast majority of Christians in all ages. 3rd. The doctrine of the immortality of the soul—its reasonableness or unreasonableness—considered *first* from the standpoint of the soul being, as admitted by the advocates of the non-eternity of punishment, a principle distinct from the natural life, and capable of enduring punishment from an infinite Being for a *very long period; second*—with reference to the counter doctrine of its final extinction, though confessedly of a nature so vital as to be able to endure for ages, and *emanating* from an *infinite God.* The bearing of the doctrine of the atonement on that of the immortality of the soul needs but little comment, since it is scarcely conceivable that the mighty God, the upholder of the universe, should in the person of his Son have undergone death at the hands of his own creatures, thus proving their hatred of Him and his love for them, if *eternal issues* had not been in question, and the impossibility of bridging the wide gulf between man and God by aught but the exhibition on God's part of perfect boundless love had not been clear to his infinitely wise mind. When once the doctrine of the soul's immortality is seen to be reasonable, and in the light of the cross of Christ accepted as true, the doctrine of the non-eternity of punishment falls to the ground, for it then becomes impossible to explain how, consistently with the truth, justice, and holiness of God, there can be anything else in store for the rejecters of *his* plan of mercy, the fruit of his infinite wisdom and wondrous love, but *eternal* banishment from his presence, and from the presence of the Lamb, and *consequently eternal* separation from the only source of holiness and its twin brother, happiness. If blessing consists in being turned away from one's iniquities, as stated by the Holy Spirit in Acts iii. v. 26, what but everlasting misery must be the result of being left in them for ever, abandoned by God to *self*, even if the wrath spoken of in the Scriptures be manifested in this way only, a supposition opposed to several passages in them. I have been led to pen this letter by the remarks made by you in the short article that appeared in your issue of the 30th ultimo with reference to what Cooper the Chartist wrote. There is doubtless much force in his statement that "when the belief in eternal punishment is given up, the eternal demerit of sin has faded from the preacher's conscience, and then what consistency can he see in the doctrine of Christ's atonement?" and you rightly describe such reasonings as "full of painful interest to earnest minds." But does not this arise from reasoning inversely? from failing to see in the cross of Christ, and to hear in his dying cry, "my God, my God, *why* has *thou* forsaken me," the expression of *God's* estimate of the eternal demerit of sin? Alas! Mr. Editor, the most earnest Christians, who in spirit repair oftenest to Calvary, have far, far too low an estimate of the exceeding sinfulness of sin; so is it surprising that merely thoughtful men should give the atonement wrought out there the last place in their reasonings, instead of the first? Such reasonings must ever be painful and bewildering, because proceeding from the unenlightened human intellect, which nought but the view of the cross and of dark Gethsemane, given by the Spirit, can illumine. Let those then who have taken their place at the foot of that cross see in it at once the infinite wisdom and love of God, and his intense holiness and infinite hatred of sin, and laying aside reasonings and philosophy, falsely so-called, as vain, because providing only food to the intellect, accept the atonement as the solution of their difficulties, and with lowly reverence bow their heads and worship.

Yours faithfully,
INQUIRER.

Guzerat, December 2nd, 1872.

P.S.—I have omitted to notice above the argument in favour of the reasonableness of believing eternal results to hinge upon actions in time. The argument in question, good so far as it goes, is based upon the analogy derived from the fact that an error in this life committed in youth is frequently followed by serious and *lifelong* consequences. It is, however, obviously very secondary to the argument in favour of eternal punishment based upon the bearing of the atonement upon the doctrine of the immortality of the soul viewed in connection with the admitted punishment of the lost.

Epitome of News.

SATURDAY, DECEMBER 14, 1872.

In our Epitome of last week we stated that the troop ship *Crocodile had arrived;* we should have stated that the ship *had left* with troops for England.

Home papers: Storms and inundations are reported from Denmark. A terrible hurricane has devastated half the town of Præstoe, in the island of Seeland, and all the inhabitants of the island of Boloe have perished by the floods, which have swept over many acres of land and destroyed an immense number of cattle.

—The increasing frequency of sudden deaths from heart disease and similar causes is attracting attention in England. Making haste to get wealth or fame is the cause of most of it; and a medical review kindly advises Englishmen to take a little more care not to *kill themselves* for the sake of living.

—*Pall Mall Budget:* "The rivers of blood which formerly flowed in the periodical 'spring-bleedings' by barber-surgeons have ceased to run. salivation by calomel is a thing of the past. and alcoholic remedies, sugared pills, and pellucid capsules are adapted to the more delicate tastes and constitutions of a weaker race! Possibly, however, a reaction may yet be in store for us. We read in the *Guy's Hospital Gazette*, not without alarm, of a class of cases which, in the opinion and according to the practice of the writer, 'are benefited by being garotted.' 'One night,' this gentleman relates, 'going round the wards I found a girl in an hysterical fit; she fought and struggled vigorously with her nurses. Hating all rows, I grasped her throat and held it firmly, till the astonished girl gasped out, "You are choking me." I then relaxed my hold, and, promised her a repetition of the performance. She was thoroughly cowed after having two more fits, and being twice nearly choked, her alarm was so great that, though every night previously she had had fits, she desisted, and in a month afterwards her mother told me with joy of her complete recovery.' A few days later Mr. Stocker, whose experience is immense, told me how beneficial this plan was, and said, 'You may remain for hours fighting with a screaming girl, but carefully choke them and they immediately subside—*it is unpleasant for them, it frightens them.*'"

—The *Deccan Herald* gives the following from Sir W. Muir's address to the students of the Roorkee College: "There is a better and a surer source of sympathy, and that is religion. Don't be ashamed to study the Bible, and to observe the Sunday. Take my advice, my men, and keep that day: keep it, as far as you can, free from secular intrusion. You will find in the sacred subjects suitable to it the surest springs of true humanity and sympathy — softening and elevating influences to counteract the deteriorating tendencies of which I spoke. And, my friends, religion will stand you in good stead in yet another way. It will help you to resist those temptations to which especially, in your lonely life, you will be exposed—temptations to intemperance and dishonesty. Your self-restraint, integrity, and virtue will often be put severely to the test, and you will need higher motives than this world's morality to resist the trial. 'Godliness,' we are told, 'has the promise both of this life and of that to come.' I trust that you will seek it for the higher promise; yet that will surely bring the lower in its train. It has often pained my heart more than I can tell you to receive the report of some otherwise good overseer having become a victim to drink, and found myself forced to close the door of employment and promotion, and to send him back to his regiment a ruined and hopeless man. Seek, then, to fortify yourselves in sobriety, temperance, and virtue. and to steel yourselves against the temptations that will assail you by the high and powerful motives our holy faith supplies. And be sure that the Government is resolved at every step to weed out the bad men, and to insist that those who remain shall be temperate as well as honest to the backbone."

The *Herald* adds: "This is a noble testimony, and the speech worthy of imitation by those who are high in rank and station."

—The *Advance*, Chicago: "Wednesday of this week (Oct. 5-12) completes the first year after the fire. Merchants are moving back into the burnt district, with a rush second only to that in which they moved away a year ago, and the dailies are loaded down with the statistics of reconstruction and business. The latter are simply marvellous. The fire actually burned over 1,687 acres, or nearly three square miles. The value of the property destroyed cannot, of course, be accurately ascertained, and estimates are all the way from $150,000,000 to $200,000,000. Small, compared with the immense losses, but unmatched in the annals of charity, were the relief contributions that poured in after the fire. Five and a half million dollars found its way to the sufferers through the Relief Society, and another million and a half was distributed through other societies and by private individuals. The generosity that gave the great Relief Fund may fairly be said to have been matched by the wisdom, economy, and efficiency of its distribution. Wholesome rations

of meat, flour, potatoes, tea or coffee, sugar, rice, soap, dried apples, &c., were regularly issued all winter to the worthy and needy poor, at a cost to the Society of only $8,198 a week, for rations sufficient for a family of five. One-story houses, 20 x 16, with two rooms and three windows, battened *without* and papered within, and furnished *with* cooking-stove, table, bedstead, bedding. crockery, chairs, wash-tubs, &c., were built and furnished at a cost of only $125 apiece! Coal and clothing were issued in immense quantities in the aggregate, but always with careful examination that no one should live on the Relief Fund who was able to take care of himself. Medical assistance was provided for the sick, and over 60,000 persons were vaccinated by the agents of the Society, thus fairly stamping out the small-pox, from which other cities suffered so severely. Over 6,000 sewing machines were furnished at reduced rates, or for nothing, to poor women, that they might be enabled to earn their own living, and over 2,100 penniless mechanics, of thirty different trades, were in like manner set up in self-supporting circumstances with the kits of tools necessary to pursue their occupations. Special relief ceased with the coming of work and warm weather in the spring."

It is satisfactory to notice the economical working of this great charity.

—We are reminded by this that we recently had some further particulars from a friend in Ireland of the working of the Irish Presbyterian Orphan Society. This Society now supports or aids about 1,300 children, at an annual outlay of little over £3,000. The system pursued is of a grant-in-aid character. The orphans are put out to board with moral, industrious poor people, under the kind, watchful, Christian care of members of the Society in the vicinity of the family where the orphan lives. The orphan is generally boarded with some friends or acquaintances of the parents, and has pretty much the same way of living and the same future prospects as he would have had had his parents lived. He has in addition valuable sympathizing Christian friends to consider his present and future wants, and to some extent the wants of those he lives with. The Committee of the Society have been opposed from the outset to the congregation of a large number of children in one large house. The following from the last Report is on this subject, and explains itself: "At the formation of the Society Mr. Alexander F. Herdman gave a donation of £240 towards the erection of a Home. In September last he wrote to the Secretary stating 'that, from what he saw from the eminent success of the plan adopted by the Directors, he felt the balance of evidence was decidedly against the system of congregating the children in a Hospital or Home, and requested the Directors to withdraw his donation from the Home Fund and transfer it to the General Fund.' Whilst the Directors recommend compliance with this request, they are still prepared, in accordance with Rule 12, 'gratefully to accept of donations for the erection and endowment of an Orphanage.'"

Monday, December 16.

—*Indian Statesman:* "At eleven o'clock on Friday night, the Deputy Commissioner of Police and Mr. Nicholas DeGa, a clerk in the Chartered Mercantile Bank, another of the brothers DeGa whose names are figuring so prominently before the public, laid each an information before the Senior Magistrate of Police, revealing a plot of a most infamous nature, the author and instigator of which is Mr. Pestonjee Dinshaw, who has long been considered the most talented native solicitor in practice. It is thought this may lead to some discoveries in the great DeGa poisoning case.

"The Magistrate directed warrants to be issued on Saturday morning, and in a few hours Pestonjee Dinshaw was placed before the Commissioner of Police, together with Succaram, the alleged accomplice. Mr. Souter sent them on at once to the Magistrate, and at half-past one they were both brought before Mr. Nana Morojee, when Mr. Langley appeared for Nicholas DeGa and his wife. Mr. Nana Morojee remanded both men to jail, Mr. Langley requesting that he would not entertain any petition for bail, the nature of the offence not admitting of it. The prisoners will be brought up before the Senior Magistrate on Monday morning, when the charges will be investigated."

—*Bombay Gazette:* "We are sorry to say for the good people of Bombay that it is not every Sunday forenoon they turn out in such numbers to go to church as they did yesterday, and we think that there must have been something more attractive than the service to account for the novelty. It is said that the Bishop of Bombay, who is a just and austere man, objects on Biblical and moral grounds to a man or woman who may have been divorced marrying again, no matter what civil law may have to say upon the subject. Now, a couple in Bombay wished their banns to be read yesterday for the third time of asking; and it seems that in consequence of the gentleman having obtained a divorce against his wife, everybody expected 'a scene,' because the Bishop intended to protest against the marriage."

The banns were read; the Bishop does not appear to have been present to bring forward his objections; and the *Gazette* is afraid that the worshippers were disappointed.

—The same: "A European assistant of Mr. Lyell, the chemist and druggist at Allahabad, is in custody and committed for trial for having caused the death of a native by sending per rail a box which on an accidental fall exploded on the platform and did much damage to property and person."

—The following three items, we regret to say, are from the *Friend of India*: "From the character of many of the horses entered for the coming Calcutta races, there is every prospect of a really good meeting."

"Mr. Cardwell has sanctioned the introduction of playing-cards in recreation-rooms—as an experiment. If successful they will be allowed in barrack-rooms. With proper precautions against gambling there is no reason why this concession should not be beneficial."

"The *Indian Statesman*, we rejoice to see, condemns the reaction which holds up Mr. Arthur Crawford, the late Municipal Commissioner of Bombay, to reprobation. No one man has done so much to save human life in the Western Capital, and to make the city worthy of its position, as Mr. Crawford. He was a Haussmann as to carelessness about the cost, and for this only let him be condemned. But he did the work about which others would be talking to this day but for him. Bombay is almost as bad as France in its treatment of its best men. Witness the late Dr. Buist."

The facts of the case regarding Mr. Crawford's *régime* are very simple; any one can easily ascertain them. When Mr. Crawford took charge of his office the tide of improvement had fairly begun to flow. The Elphinstone Circle, the pulling down of the useless Fort Rampart walls, and the class of buildings that were to be erected on the Esplanade, had all been decided upon. The health of the City has been improved by the introduction of the Vehar water more than by anything else. It is not to Mr. Crawford we are indebted for the Vehar Lake and the benefits we derive from it in Bombay. Next to this comes some improvement in the cleanliness of the town; we believe Dr. Hewlett claims (justly) the credit of this. The *Lancet* has on more than one occasion noticed what Dr. Hewlett has accomplished in this respect. A great deal of what has been done would, through the combination of favourable circumstances at the time, have been done whoever might have held the office of Municipal Commissioner. Mr. Crawford had an amazing amount of restless energy, that, rightly or wrongly, he must somehow expend. A good deal of what he did has had to be undone—Panwell Brickworks, Municipal Workshops, Monster Steam Rollers, &c. Sir Bartle Frere, Mr. Forjett, and Doctor Blaney, each in his way, have had but little credit for all that they have helped to bring about in the improvement of Bombay.

—Regarding the position taken up by the *Indian Statesman* as to the private faults of public men, the *Lncknow Witness* has the following:

"A public journalist has no right to shut his eyes and stop his ears when the English name is disgraced by the private (?) profligacy of men in public positions. The Indian press has done and is doing less than its duty in this matter. It ought to be the guardian of public decency, and see to it that men who are reckless of their own reputations have some regard for the Government they serve, and the community they belong to. The word *private* as used by the *Statesman* covers a fallacy. A public man's character belongs in a large measure to the community at large, and every man has a right to ask for decent, as well as efficient, public officers."

—*Indian Statesman:* "The Papacy continues to receive severe shocks in all the forms of its material power. A bill has now been introduced into the Italian Parliament suppressing the religious corporations of Rome, and depriving the directors of religious houses of civil rights. The original property of the houses may be retained, but cannot be increased. It seems that the total net revenues of the corporations in question amount to 7,192,000 francs yearly."

Tuesday, December 17.

—A European named Campbell fell from the balcony of a house in Camateepoora street and was killed. It is said that he was under the influence of liquor.

—A young man named Joseph Cabral of the Ahmednuggur police died under circumstances that lead to the supposition that he was poisoned. The case is under investigation.

—A Parsee in the Fort has committed suicide by taking a poisonous dose of arsenic.

—The *Bombay Gazette* states that "there was only one candidate this year for the M. D. examination in connection with the Bombay University, but he did not pass. We believe this was the first examination of the kind in Bombay."

—*Indian Statesman:* "It will cause some surprise to learn that an immense fall of rain took place about a fortnight ago in Southern Hydrabad. At first it poured from the 27th to 30th ultimo, and after an interval of about a week another downpour commenced with such force as was not witnessed even during the last monsoon. Many of the houses, which are principally of clay, in that part, were washed down, and a tank which supplies water for irrigation purposes was filled to overflowing. Many poor people have been sufferers."

—The Dacca paper states that "a Persian lady of this city had a cancer growing from behind one of her wisdom-teeth, and which, as its growth was rapid, made her husband and relatives, naturally enough, very anxious and importunate for its removal. To this there were many obstacles; the lady was 'in a purda,' and so couldn't go to the hospital; the operation would require the Doctor to have several assistants, and the patient's domicile was ill adapted to accommodate more than one or two. Nevertheless the operation was performed, and the cancer successfully and wholly removed, on Monday last, by means of a bit of platinum wire at white heat, effected by a powerful galvanic apparatus kindly lent for the purpose by Baboo Radica Mohun Doss. The Doctor was assisted by Dr. Crombie and Mr. Baron; Mr. Collett, the Telegraph Master, attended to work the battery."

—Correspondent (critical) of the *Madras Athenæum:* "There are one or two points in connection with the subject of Madras sermons lately discussed in your columns to which I wish to refer briefly. Many sermons are good in themselves but are spoilt by their delivery. Look at the sermonizers of Madras. Archdeacon Gorton's sermons *read* well, but have the effect of a dose of laudanum when listened to. I never hear Mr. Barton but I think somehow or other of geography—he is continually mapping out his subject, as if theology had to do with latitude and longitude. Mr. Dean of the Fort looks absolutely dangerous in the pulpit—as if he were about to knock you down with an argument. Mr. Warlow, to my mind, is the nearest to perfection of all Madras pulpiteers, but his rhetoric never rises to the pathos and fire of first-class oratory. Mr. Kennet is too learned, Mr. Lys too eccentric, Mr. Kidd too sleepy, Mr. Sell too humdrum, Mr. Raban too brimstonish, Mr. Clarke too mediæval, and Mr. Du Bois too modern. Personally, I prefer to listen to the quiet polished language and refined spirituality of sentiment of Mr. Fenn, rather than even to the more sonorous periods of Mr. Warlow, but Mr. Fenn is more of a scholar than a preacher. On the whole I think we in Madras have little to complain of the sermons, but a great deal of the sermonizers. They have not been trained to their work—have not studied pulpit rhetoric—as they should. Had we a man amongst our Madras clergy who had the brilliant fluency and general oratorical ability of, for instance, Mr. J. D. Mayne, there would be fewer complaints about Madras sermons."

Wednesday, December 18.

—The S. S. *Geelong*, with the outward Indian mails, left Aden for Bombay at midnight on the 15th.

—We regret to hear of the untimely death of another young officer. The *Pioneer* states that "a letter from Sealkote relates a sad occurrence at that station. A game of Polo was being played. Lieuts. Butler, of the 5th Lancers, and Churchill, of the 28th Foot, were both riding hard at the ball, when they cannoned against each other. Men and horses went down as if they had been

shot, and both riders were picked up insensible: but poor Butler never spoke again, and died three days afterwards. He was a favourite with every one who knew him; and so great was the esteem for him in his own corps that all the Lancer ladies appeared at church on the following Sunday in deep mourning."

—*Deccan Herald*: "A gentleman remarked to us a few days ago that it was remarkable that all ideas of improving the condition and character of the natives were based on the thought that the natives should come to the Europeans to be improved, never that the Europeans should visit the natives and try to show some fellow-feeling and sympathy with them. 'Government has done its best to raise up a wall of separation between natives and Europeans by establishing rules based on suspicion of the natives and their motives for seeking to cultivate the acquaintance of the ruling class. It has been considered only a mark of proper dignity when a European keeps a native at a distance, and all familiar intercourse with natives on the part of Europeans in authority is practically discouraged. Year after year fresh importations of young Englishmen to this country take place. These are ignorant of the language, character, and customs of the natives; they entertain a very high idea of their own importance, and are too prone to look upon the natives as an inferior race of beings. Everything conspires to foster these feelings. They perceive that the natives are considered undesirable acquaintances by their superiors in office; they themselves are constantly changed from one part of the country to another (this we consider an unmitigated evil); so that they have hardly time, in any one place, to become acquainted with individuals, and to ascertain who among them are worthy of being respected and treated with consideration."

—The same: "We are informed that Colonel Chitty has received a telegram from Major-General Norman stating that the sanction of the Government of India had been accorded to the proposal for the removal of the Military Finance Office from Poona to Bombay by the end of March 1873. This will be hard upon the *employés* of the office who have comfortable houses here and can live more cheaply in Poona than in Bombay."

—*Bombay Gazette*: "The result of the Matriculation Examination was announced yesterday. Of the 909 candidates who presented themselves for the examination, 378 have passed successfully. Last year, out of 875 candidates, 227 had passed the examination.

—*Pioneer*: "Although several months old, the news of the wreck of the schooner *Trent* off an island of the Fiji group is interesting from the singular manner of the accident. The *Trent* left Levuka for a tour round the island, and one day, when three months out, something was felt to strike the vessel. On looking over, it was found that a sword-fish (*Xiphias*) had attacked the vessel and driven its bony spear through the timber of the vessel. The fish was captured, and when brought on deck measured twelve feet in length. The leak caused by the incision was with some difficulty stopped, but about a month after, during a hurricane, it opened afresh, and the efforts of the crew to stop it being futile the *Trent* foundered. The fact of *Xiphiadæ* attacking vessels is well known to naturalists, it being supposed that the sword-fishes mistake the hull of a ship for the yielding carcase of a whale. The surprise must be always unpleasant for the sword-fish, but this is, we fancy, the first instance of a schooner having come to grief from such an adversary."

Thursday, December 19.

—*Times of India*: "The inquest on the body of Mr. A. G. DeGa and the three other unfortunate persons who died from eating poisoned confectionery has resulted in the jury returning an open verdict, and the discharge from custody of Mr. Michael DeGa, who has been all along supposed, rightly or wrongly, to know more about the affair than he chose to divulge. Doubtless, on the evidence before them, the jury could have arrived at no other decision, but the verdict is eminently unsatisfactory, and people are already beginning to ask if there is to be a failure of justice—if the author of this horrible tragedy, whoever he may be, is for ever to remain unknown. A very uncomfortable feeling pervades the minds of many persons just now. The conspiracy to poison Mr. Nicholas DeGa and his wife, following so closely upon the deaths of his brothers and the two Pereiras, revealing as it does the facility with which secret poisoning may be encompassed in Bombay with, in ordinary circumstances, comparative impunity to the murderers, is an alarming circumstance which requires a thorough investigation. The fact that a solicitor, or for the matter of that any other man, may search in Bombay, in open day, for what the evidence shows Pestonjee Dinshaw felt sure of finding, namely, an agent to take away the life of a fellow-creature in such a manner that suspicion of foul play should not ensue, is positively startling; and, although we do not wish to act the part of alarmists, we should like to be able to assure the public that fakirs and charlatans willing to hire themselves to commit murder are thoroughly under police surveillance."

—The *Bombay Gazette*: "A Calcutta writer says a good word for the poor bullocks. We have often wondered whether the idea of screw steamers was taken from a native bullock when it is in full working order; but at the same time we always considered that the screw behind as a means of propulsion was harder upon the bullock than the ship. If a native bhyle-wallah could be transported to a street in London, he would be pounced upon by an officer of the Society for the Prevention of Cruelty to Animals before he could give three whoops or half-a-dozen tail-twists."

—The same, London sporting correspondent: "'Risen from the dead.' Let the claimant be consoled, for there is still hope of some of the crew of the *Bella* turning up some day, and it may be a *fiche de consolation* that one of the sailors under the command of the French Lieutenant Bellot—to whom a monument is erected at Greenwich—during the expedition to the Polar regions, and who had lost himself in an excursion, has, it is reported just turned up in Paris, after having been put down as dead for the last twenty years. This lucky sailor has, we are told, been received by the *Societé Géographique*, and he brings very curious details on the manner in which he managed to exist during those long years in the Arctic regions and in the unexplored parts which he penetrated. This would sound more like an egregious *canard* if the *Temps* did not guarantee it."

—The *Advance*: "The N. Y. *Tablet* speaks of a 'glorious revival in France at length flushing the long-darkened skies of that fair and noble land.' The remarkable change has been effected by 'the many apparitions of Our Blessed Lady in various parts of France during the past twelve or fourteen years.' The wonderful revival is described as 'the awakening of a mighty love of penance, and pilgrimages made to the shrines of the saints and the Mother of God.' Of course, the *Tablet* has its own estimate of the intelligence of its readers."

—The same: "It is wonderful how quietly at last the world bids adieu to its greatest men, and reconciles itself to their loss. Last week there was buried in the city of Auburn, with no impertinent ostentation, the man who, during an entire generation, probably had fully as much to do in giving a beneficent turn to the course of history in our country as, at least, any one man. The renown of America has not been, to any very great extent, derived from its military heroes; it has been immeasurably more due to its briliant succession of men who possessed original and consummate genius for statesmanship. And in the line of its, say half-dozen, greatest statesmen none will stand superior to Mr. Seward. Above the herd of venal and squabbling politicians, he stood altogether eminent and apart. At his prime, twenty or twenty-five years ago, when even such men as Webster blindly misread the deeper signs of the times, Senator Seward, marvellously astute and sagacious, discerned the inevitables with a clearness of insight that was next to foresight."

Friday, December 20.

—On Monday the annual examination of the pupils attending the Alexandra Native Girls' English Institution took place at Lowjee Castle. The Honourable Mrs. Deane distributed the prizes. The occasion appears to have been one of happiness to the pupils, and of satisfaction to the visitors.

—On Tuesday there was the annual examination of the Diocesan High School, Byculla, at which the Bishop of Bombay presided. The distribution of prizes to the successful boys and girls was followed by a fête. This school it appears sent up only *one* boy to the Matriculation Examination, and *he* passed.

—On Thursday evening the annual examination of the Bombay Scottish Orphanage took place—proceedings not yet published.

—Major Tulloch sent out from London his resignation of the office of Executive Engineer to the Bombay Municipality: immediately afterwards he sent a letter or telegram withdrawing his resignation. Government however has permitted him to resign.

—The total number of deaths in the island of Bombay during the week ending 17th Dec. 1872 (inclusive of 15 children still-born) amounted to 361, being 26 more than the previous week, and 36 more than the total of the corresponding week in the last year, and 40 more than the mean of the corresponding week of the last five years.

—*Indian Public Opinion* announces the rather sudden death of Major Wall, District Superintendent of Police, Mozuffargarh, who recently shot his orderly by accident; the unfortunate gentleman was seized by an affection of the brain, and died on the 9th ultimo.

—*Melbourne Argus*: "One of the most interesting branches of work done at the Melbourne Observatory is the lunar photography which is being performed with the aid of the great telescope. An enlarged photograph of the moon's face recently obtained indicates the success with which these operations are being conducted. The plate of the lunar disc is amplified to about two feet in diameter—a size which gives a view of the surface of the moon almost like a raised map. The photograph was taken when the moon was about half full, and the way in which the light falls on the lunar globe at the edge of the shaded portion brings the prominences into strong relief, and beautifully marks by its shading the great crater-like depressions with which the surface of our satellite is overspread. The topography of some parts of the disc thus favourably situated is brought out in a very interesting manner, and with great minuteness and precision of detail."

Selections.

A QUIET LADY'S BLESSED WORK.

We know one woman who seems to us to live a true life. To some extent, we admit, a public life; but she has never courted notice, nor sought for any "rights" except those which belonged to the most lowly of her sex, the right to be modest, pure, and good. She had great advantages in early life. Born of intellectual and religious parents, dwelling in a sweet and charming home, surrounded by conditions which were favourable to womanly prudence and goodness, she arrived at fulness of years with the splendid fortune of a cultivated mind. None of the common frivolities of life had any attractions for her. She had a mother of great taste, culture, and piety, and under the influence of her potent example she devoted herself to pursuits that never defile or cloy. Painting, music, reading, gardening, philanthropy, and prayer filled up her days and evenings with exalted delights, and she did not wish to stray from the flowery paths and "green pastures" into which they led her feet. What was a ball-room compared with sweet air, and painting from nature in the eye of lovely scenery? What was a theatre compared with music at home? What were parties for gossip and flirting when sick women were longing for sisterly love and Christian compassion? Her choice was made. She would be the bride of the bridegroom. So she began her beautiful life, and so she continues to serve unto this day.

Walking one evening from church she saw a lot of young fellows sauntering idly about the fields. They were ignorant, rude, and vicious, but she thought that possibly she might do them good. How? That was a hard question but she solved it. By the permission of her mother she invited them to the house on Sunday evenings for a Bible-reading, and lo! the sons of Belial came. The soft voice, graceful mien, earnest piety, and womanly friendship of the Quiet Lady who sought their welfare, attracted them, and they not only came themselves, but they brought others in such numbers that the room overflowed. Great results followed. Oaths, bad words, obscene jests, incipient drunkenness were forsaken, and simple, manly religiousness began to display its power over them. Life was revealed to them in new aspects. There was something better than tobacco and beer, slang and skittles. Their class grew to such magnitude that new premises were sought for, and at length they assembled in a hall of considerable size. Divine favour attended those efforts, and especially so in later years. The waters of the river of life flowed deeper and stronger, and hundreds of working men hastened to drink of them. Another element of usefulness was added, namely,

the temperance pledge. The ancient cathedral city in which our Quiet Lady does her noble work is, alas! a very drunken place. Small public-houses abound. It was found that strong drink often deluded even the brightest members of the Bible class, and therefore it was resolved to institute a temperance society. This was done with immense success. It now numbers eight hundred men and women, and is probably the best organized society of the kind in England. Each man pays twopence, and each woman a penny a week towards the funds. Members who keep the pledge for six months receive a medal; for twelve months an ornamental card; and for two years a valuable and instructive volume. Whole familes sometimes join this society. There are thirty families who have "family cards," and very ample pecuniary and moral benefits flow from such an article of domestic furniture. To assist in the regular visitation of the members, a missionary and Bible-woman are employed, and they do much good by their daily visits. We heard the missionary say, "We have scarcely any sick in our society"—a remark which we have thought very suggestive of the health and happiness which arise from total abstinence.

A Band of Hope has also been established, and numbers quite 800 members. The Bible-woman visits them all, and sees that they keep their pledge and attend all the meetings. This womanly oversight is invaluable. Our Quiet Lady presides at all the meetings, which, observe, are not public meetings in any sense.

The cathedral city contains a large number of girls, employed in factories. Very few care for their souls. Dress, dances, and drink are their chief foes, and to preserve them from ruin our Quiet Lady began a Young Women's Society. In this there is an inner and outer circle. Any young woman may attend the Bible classes; but there are other meetings for members only. Any maiden wishing to become a member must adhere to plain dress and Christian conversation. Many do so, and become bright, happy, and useful, and often become the wives of choice young fellows who know a good girl when they see one.

Finding that single working-men were far from comfortable in their lodgings, and were thus made more likely to frequent the public-house, our Quiet Lady considered the matter, and established a dining-hall, lodging-house, and club-room in one building. She overlooks all the arrangements, and has the pleasure of seeing the precious fruits of her wise efforts to help those who were willing to help themselves. Within the same building a man may have all his meals, read his newspaper, play at draughts, have a hot bath, attend a temperance meeting, go to a Bible-class, and have a little bed-room all to himself.

Aided by her sisters, our Quiet Lady finds clothing for eighty families in various parts of the country. From her house, parcels of clothing go to all parts of England to enable hard-working, badly-paid, pious men to clothe themselves and families in comely raiment, and many a blessing is given her for this noble devotion to them.

Is not this a wonderful life? We think so, and yet the busy world knows it not. It is so humble, retiring, and hidden that few, very few, have ever seen it except those for whom our Quiet Lady lives and loves.—*London Christian World.*

Miscellany.

Mr. Geo. Pearse in the *Christian* tells about the Gospel in France: "Whilst staying in Switzerland, I have sought every opportunity of intercourse with those who are actively engaged in spreading the gospel in France; and with this object I went to Neufchâtel to meet the committee formed there for this end. The warm and generous hospitality shown to Bourbaki's army of eighty thousand, when they took refuge in this little republic from an overwhelming force, and as well from cold, hunger, and disease, has gone home to many hearts, not forgetting the mothers, wives, and sisters of the dear French soldiers who were the subjects of it. Not only were material benefits showered upon them, but the Scriptures and good books and tracts were distributed, and intercourse with living Christians was instrumental in bringing some to the knowledge of Christ. The sympathies of Swiss Christians having been thus drawn out on behalf of their French visitors, it followed them to their homes at the close of the war, and has now taken a more permanent expression in this committee founded at Neufchâtel. Pastors have taken, two and two, tours of evangelization; evangelists have obtained a more fixed sphere of labour; and the Bible-carriage set on foot by Mr. Hawke, of the Crystal Palace Bible-stand, has been taken up with fresh energy, and, with its manager and his wife, has traversed a large district in the centre and west of France, attending fairs and markets, selling the Scriptures and other books, and distributing tracts, and a large sheet designed expressly as a memorial of the stay of the French soldiers on the soil of Switzerland.

"This little nation of 2,600,000 has a Protestant population of 1,600,000, and a Catholic population of 1,000,000. This little canton of Neufchâtel is one of the most favoured in Switzerland. It has about 90,000 inhabitants, and the town itself contains 13,000. It was in this canton that the French soldiers first came to spend the early time of their detention. When it is known that amongst its one hundred pastors in the national Church all are believed to be faithful men, one can understand that it can spare some from time to time for evangelizing tours in France. In this way not only have various towns had the advantage of hearing their Swiss friends, and their message of salvation, but doors have been opened for the more permanent labours of evangelists.

"As a sample of this kind of ministry: Two pastors went recently to the town of Dijon, and through the favour of the mayor, obtained the use of the large Philharmonic Hall for what are called 'Conferences.' It was filled with 1600 people. The speakers dwelt upon the fact that each man had in the citadel of his heart two tyrants, which kept it against God and for the evil one. These two tyrants were a 'Louis Quatorze' and a 'Louis Quinze'—Pride and Sensuality; that these two tyrants must needs be driven out; but there was one only who had power to effect this. Christ alone, the mighty Victor, had power to dislodge them. Cry then to Him, and He will do it. This went home, and the *ouvriers* and others applauded the speaker. We Swiss people, he said, have been indebted to you French for the Bible in our own language, and now we come back to you to declare the great truths we have learnt out of it. The Swiss pastors were exceedingly popular; the blouses flocked up to the platform to shake hands with their kind-hearted friends, and women brought their babies to receive their blessing. There was a good show of white caps in the meeting. It is much easier to find two pastors or evangelists for a tour of some weeks than for a longer stay. Pastors volunteer whose hearts are drawn to the work; they impart good, and receive good themselves."

—Mr. J. A. Vicary, in the same, on Evangelistic Meetings in Scotland: "Whilst drinking tea at a Christian brother's house in Glasgow, a labourer present from there said to me, 'Evangelists frequently pass up and down by rail to visit other places, but few ever call in to help us.' Arrangements were then made to hold a service there the following Thursday. Accordingly I went down, and whilst passing through the town I noticed on the walls and in different windows the bills announcing the meeting that evening in the Adelphi Hall. On our way to it, in company with some workers, we held several short open-air services, thus attracting the people after us, and at eight we entered with a congregation that filled the building.

"The power of God was present, and several interesting cases of conversion were the result. Other meetings followed, with increased blessing, and from tidings which have reached me I am informed the good work is still going on gloriously. To God be all the praise! I next visited

GREENOCK,

where our brother Charles Inglis had been holding some special services with much encouragement. In the evening, at 7-15, we took our stand in Cathcart-square, and by means of an harmonium, kindly lent me by Mr. John Brown, we soon succeeded in gathering a congregation of nearly a thousand persons. After half an hour's testimony in the open air, we walked to the Gospel-hall, in Hamilton-street, singing on our way—

'We are marching onwards, singing as we go,
To the promised land, where living waters flow;
Come and join our ranks as pilgrims here below;
Come and work till Jesus calls.'

By this means we easily filled the hall with the right class of hearers, but, best of all, the presence and power of the Holy Ghost likewise filled it. Thus from night to night the interest deepened, and the blessing increased. Backsliders were restored, sinners saved, and the saints greatly revived and cheered. At

EDINBURGH

a manifest spirit of hearing was apparent. In High-street, near to the house once occupied by Scotland's great ecclesiastical reformer, John Knox, I stood on the kerb-stone for a platform, and began by singing a solo. Soon an immense crowd gathered around, to whom I was rejoiced to proclaim a full, free, present, and perfect salvation. For an hour the people seemed riveted to the spot, and at eight o'clock they were invited into the Carrubber's Close Mission-hall (which was near by) for a second service. Great need of labourers is experienced there. May the Lord of the harvest soon raise up and thrust forth such as shall go forth with weeping eyes and yearning hearts for precious souls in full sympathy with the heart of Christ!

"From personal observation, I can say truly there is at present a remarkably open and effectual door for evangelistic work in Scotland. In very many places a blessed spirit of inquiry is abroad in reference to eternal realities. Will the readers of *The Christian* remember in prayer before the Lord the converts, the workers, and the work in Scotland?"

—The Late Countess of Shaftesbury.—It is by this time only too well known that the honoured and beloved "friend of the people" is in sorrow and bereavement; that the Earl of Shaftesbury is passing through some of the darkest hours that fall to human lot; but it is a happy thought for him in his mournful retirement that many, we may say thousands of prayers from grateful and indebted hearts are going up to God on his behalf—the prayers of many poor in this world, but "rich in *faith*." These are the prayers that bless a man, and we rejoice in the belief that in this respect the Earl of Shaftesbury is, and shall be, *blessed*. We subjoin a few lines of special interest from the *Freeman*:—

"Lord Shaftesbury's deep interest in all evangelistic work, by whomsoever conducted, is well known. Amongst some of the roughest of the poorer classes that herd together in the slums of our metropolis he is a special favourite. His visits to the costermongers' mission in Golden-lane have led to several surprises, of which the reception of the following letter to Mr. Orsman's people is not the least interesting:—

"'Dear Orsman,—I am writing to you with the very pen my costermonger friends gave me. It has been, and it will be, I doubt not, of great use to me on many occasions. But now I write to ask my excellent brothers and sisters in Golden-lane to aid me by their prayers. My wife and daughter have been very ill, and there is still danger.

"'I believe much in the prayers of Christian people, and I know that there are many among you; so do not forget me. Our Lord teaches us that there is mighty power in the fervent supplications of the poor.

"'The school children, too, must remember me, as I have often remembered them. May God be with you! "'Shaftesbury.

"'*Sept. 30th*, 1872.'

"We need hardly add that these humble Christian people heartily responded to the request thus made by the noble Earl."

After the sorrowful event had occurred, Mr. Orsman received from his lordship the following touching announcement of the loss which he had sustained:—

"Dear Orsman,—It has pleased God to take to Himself my blessed wife. The world, I believe, has seen but few women of her value. Tell your good, kind people—and *mine*, may I add. Thank them for their prayers, and ask that they may never discontinue.—Yours truly, Shaftesbury.

"'None but Christ' were nearly her last words."
—*The Christian*.

—Mr. Henry Ward Beecher closes an article in the *York Ledger* on letter-writing as follows:—Do not begin a letter with an apology or an explanation. Time is precious. Letters are multitudinous. Men do not like to open and clean a letter, like a fish, before they can eat it. State your business in the first line. Then, when you have stated your business, you can go on, if you wish, with explanations and apologies, which the receiver can read or not, as he pleases. Thus, if one writes "Dear Sir,—I desire to borrow a thousand dollars, without interest or security," and adds eight or ten reasons why, the receiver does not need to read farther than the first line. Never begin thus:—"Dear Sir,—You will be surprised to receive a letter from an entire stranger," &c. Bless

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your heart, one now-a-days is surprised at anything else! Surprised! I am surprised when I do not get a peck a week. There are a few rules which men should commit to memory in corresponding with busy people. 1. Don't write at all. 2. When you can't help it, be sharp, short, and legible. 3. When you write on your own business, pay for the answer. 4. When you want money, don't begin with piety or flattery. Beg first, and be pious afterwards. 5. Don't beg of any one with whom you are not personally acquainted. Die, but don't beg.

—At the Autumnal Session of the Baptist Union in Manchester, Mr. Spurgeon said he had been several times asked, and once very bluntly, by an American friend, "How do you account for your success?" One very outspoken friend told him the other Sunday what he could quite agree with. He said, "I have heard you preach two sermons, and heard abler men than you a good deal." His reply was, "I believe that; I do not doubt that for a single moment," and the only answer he had upon the cause of his success was the story of a certain French farmer who, having had better crops than his neighbours, was brought up for witchcraft. He brought up his two stout sons, who worked in the fields, his strapping daughter, who did a great deal of weeding, his couple of bullocks, and his spade and other tools. He told them that his sons and himself rose with the sun, and all the witchcraft he used was this—hard work. All the witchcraft he (the speaker) ever used was hard work. He preached the Gospel as plainly as he could, he worked as hard as he had strength to work. And the best of all was he had got some great fine deacons and a praying people. The great success which had attended his preaching had been due not so much to his ministry as to the prayers of his people. This was the witchcraft of all the success he had accomplished. Some people expected, too, that whenever they asked a blessing of Christ they would surely get it. He had told this story at Cambridge, but it was worth repeating. A student came to him one day, after preaching a long time, and said, "I am very much distressed that I have not had any conversions." "Do you think," he answered, "that God will save a soul every time you like to preach the Gospel?" "Well, no, sir, I don't," was his reply. "Then that is the reason you don't get it," was my retort. "According unto thy faith so shall it be unto thee." There was a good deal in believing God would bless them, and there must be more faith in the preaching as well as more gospel in it. God would not send children to persons who would not nurse them. He would not drop souls at the gates of a man who had no bowels of compassion to yearn for them. He was most likely to send them where preparation was made to receive them.

A Tennessee paper gives an account of the discovery of a cave in Perry county, in that State, festooned with "rock ice," which can be used for all the purposes of ice, but does not melt. The paper says—"A number of persons have since visited this wonderful cave and carried off portions of this rock, which they are using for all the purposes of ice, and it sustains no diminution in bulk or loss of coldness. Strange and improbable as all this may seem, yet it can be certified to by numbers of our best citizens. Dr. Black is using it in his practice. Mr. Thomas French and Colonel Waggoner, hotel-keepers in Linden, use it in their hotels during court week, to the astonishment of their guests. Specimens will be sent to our State geologist for analysation."

TELEGRAPHIC NEWS.

Paris, Dec. 12th: M. Thiers has received the Burmese Embassy. It is expected in Ministerial quarters in Paris that Government will oppose the petitions for the dissolution of the National Assembly, as being inopportune and unnecessarily agitating the country. The Spanish loan of ten millions sterling has been twice covered.

13th: The Right Chamber will unanimously move on Saturday that the National Assembly shall not be dissolved until the Germans have evacuated French territory.—The Seine and the Loire are rapidly rising, and inundations are apprehended.

London, 13th: A crowded anti-income-tax meeting was held to-day at Guildhall, at which the Lord Mayor presided. An anti-income-tax league was formed.—The early retirement of Lord Romilly is announced.—Latest advices from the Brazils state that General Mitre has concluded peaceful negotiations between the Brazilian and Argentine Governments, and that the Argentines will shortly evacuate Paraguay.—*Obituary:* Lady Doughty.—It is reported that all the Railway *employés* in England will go on strike on the 2nd January.—The steamer *Crosby* from Calcutta to London has arrived.

Berlin, 13th: It is reported that Prince Bismarck will resign the Prussian Premiership and devote himself exclusively to the Imperial Chancellorship.

Madrid, 13th: There has been an insurrection in the suburbs of Madrid, but it was speedily suppressed; twenty persons were either killed or wounded.

Vienna, 13th: The Austrian Reichsrath has re-assembled.

Paris, 14th: A stormy debate took place in the National Assembly to-day. M. Gambetta declared that the desire for the dissolution of the Assembly had become universal and invincible throughout the country, and he defied the Monarchists to establish a monarchy. The Duke d'Audiffret said that he attributed the horrors of the Communist insurrection to a radical policy. The petitions for the dissolution of the National Assembly were finally set aside by 490 against 201 votes, and the same was passed as the order of the day. M. Thiers was not present at the Debate.

16th: The result of the sitting of the National Assembly on Saturday last has created a favourable impression in Paris and the commercial world. It is believed that an understanding between M. Thiers and the Committee of Thirty has been facilitated by the sitting.

London, 16th: The Berlin papers insist upon the necessity of Prince Bismark's retaining the Premiership.—Sir Bartle Frere has paid a visit to the Khedive at Cairo.—The Austrian Budget for 1873 estimates the surplus at 3,500,000 florins.—Great inundations have occurred at Nantes.—*Obituary:* The Countess of Beaconsfield.—The Japanese Ambassadors have gone to Paris.—It is believed that Mr. Jessel, Q.C., succeeds Lord Romilly.

17th: Mr Barclay has been elected member for Forfarshire.—Major Palliser has received the honour of knighthood.—A deputation from the Royal Geographical Society yesterday had an interview with Mr. Lowe and Mr. Goschen urging the renewal of explorations in the Arctic seas.—Her Majesty the Queen has gone to Osborne.—There have been fresh gales and floods throughout England.—The reported strike of railway *employés* is without confirmation.—The Crown Prince of Germany is convalescent and has arrived at Wiesbaden.

New York, 17th: Mr. Colfax has resigned the Speakership, and will assume the editorship of the *Tribune*.

Berlin, 17th: Prince Bismark will resign the Premiership, but still retains the offices of Chancellor and Foreign Minister.

Paris, 17th: M. Thiers spoke for two hours yesterday before the Committee of Thirty; he declined to take the initiative in any constitutional proposals, and stated that the sole remedy for the present difficulties would be the creation of a second Chamber. If the report of the Committee should prove unfavourable he will appeal to the Assembly.

18th: The speech made by M. Thiers before the Committee of Thirty has displeased the majority of the Assembly.

19th: The National Assembly adjourns on Monday next, and will resume its sitting on the 6th January 1873.—The Seine has overflowed and inundated the neighbouring dwellings.—The Committee of Thirty are debating without result whether they will discuss Ministerial responsibility and the establishment of a second Chamber, or a complete Constitution.

London, 19th: The Washington Mixed Commission have adjudicated 130 of the British claims, the majority of which have been rejected.—The Prince of Wales has been fêted at Chatsworth.—The troopship *Jumna* has arrived at Portsmouth.

PASSENGERS SAILED.

Per Str. *Golconda, Dec. 16th:*

For Southampton.—Mrs. Barry and infant; Capt. and Mrs. Garnault; Mr. Alfred T. Cornish; Major Morley; Mr. T. G. Thomas; Mr. John Bowerman; Mr. M. B. Baker; Lieut. B. W. Lucas; Mr. C. D. Moore; Mr. James Thompson; Mr. M. W. Melville; Mr. R. Armstrong; and Mr. J. J. Allen.

For Brindisi.—Capt. and Mrs. Unwin; Mr. J. Routledge; Mr. F. M. Roberts; and Mr. P. J. Camaratter.

For Venice.—Col. and Mrs. H. D. Twyaden, and Hon. M. Mackenzie.

For Suez.—Mr. and Mrs. H. O. Mayo, and Mr. Gruber.

For Aden.—Mr. J. Briggs; Mr. William Andeen; Mr. Thomas Charles Patterson; Mrs. Patterson; Mr. George Whitton; Mr. H. Elcock; and Staff Assist. Surgeon Sharpe.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

MARRIAGES.

BURN—BEASE—December 11th, at Christ Church, Byculla, by the Rev. G. C. Reynell, Mr. John Burn, to Isabella Georgiana, daughter of Mr. George Bease.

EDWARDS—CRITCHLEY—December 14th, at St. John's Church, Colaba, by the Rev. W. Jones, John Hyde Edwards, Esq., C. E., Resident Engineer, Great Indian Peninsula Railway Company, to Marian, eldest daughter of the late Arthur Wellesley Critchley, Esq.

BARKER—WOODHAM—December 17th, at Christ's Church, Byculla, by the Rev. G. C. Reynell, Mr. George Barker, G. I. P. Railway, to Miss Adela Grace Woodham.

DAWSON—RAEBURN—December 19th, at St. Andrew's Church, by the Rev. J. Paton, W. T. Dawson, Esq., to Marion Raeburn.

DEATHS.

PADMANJI—December 13th, at Poona, Sarah *Bai*, the beloved wife of Rev. Baba Padmanji, Free Church Mission, leaving a bereaved husband, five children, and a large number of relations and friends to bemoan her loss.

LAWRENCE—December 14th, at Colaba, Alice Annie, the infant daughter of Mr. T. Lawrence, Apothecary, 6th Brigade R.A., aged 7 weeks.

BAPTY—December 15th, at Falkland Road, of dentition, John Thomas, the infant son of Mr. James Bapty, aged 6 months and 16 days.

GOULDEN—December 15th, at Mazagon, George Summers Goulden, the infant son of Mr. T. Goulden, aged 13 months and 11 days.

COLLINS—December 19th, at Mazagon, James Collins, late Engineer, B. I. S. N. Co., aged 38 years 6 months. Friends will kindly accept this invitation.

Advertisements.

THE ANNUAL SERMONS of the FREE CHURCH of SCOTLAND'S MISSION in Bombay will be preached in the Esplanade Church on Sabbath the 22nd December, that in the forenoon by the Rev. R. MONTGOMERY, and that in the evening by the Rev. J. S. BEAUMONT, when collections will be made in behalf of the local operations of the Mission.

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THE REV. WILLIAM TAYLOR will preach to-morrow, 22nd, at 11 A.M., and the REV. DR. SEELYE at 6 P.M.

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